THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day star arise in your hearts."—PETER.

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PHILOSOPHY OF THE GOSPEL.

To assume the character of an impious critic and question the ways of God, or demand the reasons of his economy and a justification of his dealings, must be peculiarly repugnant to every man with a becoming mind. But to investigate that economy with a reverential spirit and to dive into the wisdom of God's providence, that we may admire and adore his works with an enlightened love, is peculiarly pleasing to the spiritually minded and approved in the sight of Heaven. It is in this reverential spirit that we desire to view the philosophy of the Gospel.

There is no system of such paramount importance as the Gospel, nor one so full of deep meaning or with such broad bearings, nor one so fraught with beautiful and eternal truths or so abounding with principles and analogies. Neither is there a system with a design so grand, liberal, and comprehensive, nor one whose operations and influences have such a powerful tendency. Indeed, the Gospel, according to a proper understanding of it, circumscribes all philosophy and takes in every truth and every good. Yet there is no system so little understood and no system to which human theories ascribe so poor a philosophy.

That the Gospel is very imperfectly understood and appreciated is strikingly apparent in the fact that men who are considered as philosophical theologians of the first class treat learnedly of the essentials and non-essentials of the Gospel. Were there any non-essential doctrines or ordinances connected with that Divine plan ordained for the salvation of man, they of course could contain no philosophy. Such must at once be without effect and originated without an intelligent cause. Nothing less meaningless than this could give any law or thing the character of a non-essential. To originate such would be exceeding folly, only to be equalled by its uselessness as a part of a plan of salvation and the utter senselessness of theologians giving to it other than an unqualified protest. To treat any of the principles or ordinances of the Gospel as matters that can be observed or passed over without attention, according to a capricious judgment,—in short, to treat any part of God's economy as non-essential is to throw contempt on the Author and makes triflers of those who thus consider the all-important subject of religion. Instead of such views being consistent with a Divine philosophy, they are in direct violation of every principle of philosophy, both natural and Divine.

The great plan devised for the redemption of mankind is generally made to appear too much as the offspring of caprice, and religion considered as a mere system of arbitrary truths and enacted laws. In other words, the truths and laws of the Gospel are considered truths and laws merely because they are *willed*

to be such, without any cause or reason prior to that given by the designing Mind in the very act of willing them as a part of his economy. This is certainly a very low view of the great scheme of salvation, and is derogatory to God. Indeed, it strikes at the wisdom and design of that plan, and makes it to appear, as before expressed, as the offspring of mere caprice.

In agreement with this mistaken view, obedience to that system appears too much like a forced giving way to a higher power. We advisedly use the term "forced;" for, whether man be led to obedience by consciousness of duty, or by the terrors aroused by a thundered command, or by a demand for submission from the Creator to the created, both the Gospel and obedience to it would rest upon the Divine *will* and upon obligations due from man to his Maker. We admit that this partakes of the truth, but it is the truth very much perverted. To question God's right to will and give laws to man would be impious, and to deny man's obligations to his Maker and Preserver would be extreme ingratitude; but to make the subject a mere matter of debt on the one hand, and demand and will on the other, certainly very much distorts and contracts the truth. Indeed, we do not consider such views reverential; nor do they, unless blended with the higher views, meet the case on any side. Man owes more to the Creator than obedience from him can discharge. But we should shudder to consider the subject of obedience to God as resting on a point of debt, and dare not trace the origin of the great plan of redemption to an arbitrary will, even though that will be Divine. Such, indeed, was the Mosaic economy, to some extent. But it was thus because of transgression. It was given "as a schoolmaster" to bring Israel to the higher law —the Gospel.

The fact is that both the physical and spiritual economies, arranged by the great Lawgiver, are based on inherent dispositions of being and the eternal conditions of existence. The truths and laws thereof answer to fundamental truths and primitive qualities. They are adopted, classified, and arranged into systems; but there is a cause for that adoption, a consistency in that classification, and wisdom in that arrangement. The Gospel is truly a Divine system of legislation, and is by no means capricious in its origin, meaningless in its design, or ineffective in its operations. Divine wisdom and experience have devised laws upon eternal truths and shaped a plan to meet inherent dispositions, and the object thereof is to develop being and take existence upward. The physical and spiritual economies may be defined as God's method of unfolding being and the eternal forces and capacities of the universe—his plan of bringing things into a general harmony and his means of producing the greatest amount of happiness and good. Much of the Gospel, to a superficial thinker, might appear arbitrary, and much of nature only binding because it belongs to the present state of things. But, upon a closer investigation, it will be found that all the Divine laws are in strict keeping with primitive analogies, enacted to meet fundamental conditions, and designed to direct inherent dispositions in the right course. Even the simple ordinance of baptism is one principle of the best method to arrive at the best ends. This ordinance is generally considered as one of the non-essentials, and concerning it often is it impiously asked, "What virtue can there be in water?" Yet it can be shown that baptism is not only in agreement with the analogies of nature, but full of powerful philosophy as a saving ordinance, and is a strong bond of brotherhood for the body of Christ. Every principle of the Gospel could be shown to have a similar meaning and a similar tendency, and that to treat any of its principles or ordinances as non-essential is both anti-christian and anti-philosophical. To enter into these particulars is, however, obviously too extensive for a limited article. The object now is to point to the deep meaning of the Gospel as a system and to mark obedience to it as eminently rational.

At first the laws of God may seem to come to us merely with a demand for obedience because of obligations due. But as we advance we see the Divine plan fraught with wisdom and saving virtue, and we feel to acknowledge that God does all things well. Then submission becomes rational, and obedience full of meaning. Truth is loved for the truth's sake, God is reverenced aright, the plan of redemption is seen to be abounding with wisdom and benevolence, and the lesser law becomes swallowed up in the greater.

REPORT OF THE BIRMINGHAM CONFERENCE.

(*Concluded from page* 115.)

Elder WIDERBORG next addressed the meeting. He said—Beloved brethren and sisters of this congregation,—If I say what I feel, I shall express it in few words: I feel like a child. I can now fully understand the words of our Saviour when he said, "If you are not as little children, you cannot enter the kingdom of God." If I had the English language at my command, I might perhaps be able to express my feelings more fully on this occasion. Yet I am very thankful to these men who are over me in the Lord for all their kindness to me, and to the brethren here assembled that they have received me in their midst. I am glad to see all these faces who have embraced the holy religion of our Saviour. You and I know that this cause is true. We have not received this knowledge from any man in the world: it is the testimony of the Holy Spirit granted to us by that Being from whom we originated. I know, from the time I embraced the principles of this holy religion, that my heart was made to rejoice. I could see that there was no other hope of salvation than to deliver myself over to the Lord and his will. I can say, indeed, that it is with veneration that I look on this assembly of my brethren over me here and of my fellow-labourers in the Lord. If all in this city could understand and feel as we do, they would embrace the principles of our holy religion: but there is a vail thrown over mankind. That vail is over us all more or less—thrown over us by our heavenly Father, in order to prove us here in the flesh. Our former knowledge has been taken away for a holy and wise purpose, to show whether, by our good deeds here, we would be guided only by the influence of his Holy Spirit. Why is it that our heavenly Father has condescended to reveal his laws and commandments to man? It was necessary for us to acquire a knowledge of good and evil, and it was necessary, after we had gained that knowledge, to see whether we would choose good and reject evil, and work out our own salvation. How beautiful, brethren and sisters, are these days for us! I know we all feel so. We, in this congregation, who have rendered obedience to the principles of salvation, are inspired by one feeling. One feeling only pervades our bosoms: that feeling is joy, imparted to us by the gift of the Holy Ghost. Experience has taught us, brethren and sisters, and will continue to teach us, that there is only one way to exaltation. We all look with eagerness to the day when we shall return to Him who gave us a being and existence here. But, as our Saviour said, the road that leads to that is narrow. We have many hard enemies to fight by the way. But are we alone? Oh, no! Our Father promised us, through his beloved son Jesus Christ, that we should not be left fatherless here in our probation. Have we been so? Why, we have fathers over us in Christ that have wisdom enough to lead us all in the path of life and salvation, if we will only listen to and follow their advice. Every one of us has experienced that if we undertake to go by ourselves—by our own imagination, it is in vain: we shall soon be stopped; there will be impediments in our way, and we cannot hold on. But as long as we are humble and obedient as children, the way is open, a heavenly light shines upon our understandings, and we can comprehend things we never comprehended before. Why, it is as the free gift of the Holy Ghost granted unto us by our heavenly Father. So it is, beloved brethren and sisters. It is not of this world: it is from yonder world, where those holy and sanctified beings reside in the presence of our Father, who are exalted after having passed through the same kind of a probation that we are passing through. They look upon us with holy feelings. They expect us to be faithful, that we may follow them. We are all linked together in one chain, and it will be revealed by-and-by to whom we belong. Our heavenly Father is beginning to gather up his children in these the last days, by making known his laws and requiring obedience to them. We who have embraced these principles know that they are very simple—very easy to be comprehended; and I may add, it is easy to carry the cross of Christ. I have experienced that it is hardly a cross at all; for, when I can have the approbation of the Spirit of the Lord within me, (men may call it consciousness, or what they please, but I say it is the Spirit of the Lord,)—when I can have its approbation within me, I rejoice; I am free in my feelings; I am ready all the time to carry out, to the best of my abilities, all that is required of me; I feel glad when I rise in the morning, and I feel glad when I go to rest at night: I feel that I am in the hands of my Father. It is impossible for me, beloved brethren and sisters, to sketch to you the feelings that I had when first I saw the light of this Gospel. Every day, when I bow before the Lord, I pray that I may retain that childlike feeling from time to

time that is necessary to keep me humble. I pray that I may be free from temptation and sin, that I may be pure in body and spirit, and that I may retain that portion of the Holy Ghost every day that is necessary to guide me in every step I shall take. I feel that I can neither think, speak, nor act aright without that guidance. Every one of us has need of that Spirit. The Lord will grant it to us: we are experiencing that he does grant it. He says, When mortal men will give their children gifts, how much more will your heavenly Father give his Spirit to them that ask him for it? Excuse me, if I do not word it just as it is in English. We have all experienced, when we have prayed to our earthly parents, that they have granted what we have asked. How is it possible to think that our Father in heaven will deny us those heavenly gifts, spiritual or temporal, of which we have need? It would be well for us always to feel childlike. Indeed, it is easier to follow a father's counsels than it is to command others aright. It is easier to obey; but, through obedience and faithfulness, we increase in knowledge and light ourselves, until we also are able to guide others in the same path. Thus it will be with every one of these young men before us. When I look at them, my heart rejoices. Every one of them is called out, as it were, from the mass of the people: they are hewn out of the rock rough and unformed; but if they will deliver themselves into the hands of the Most High, he will form, polish, and make them vessels of honour. They belong to a holy army chosen to chain at last the prince of hell—the prince of the earth. They are chosen to fight for the Lord until his purposes are accomplished, until victory is gained, and the children are gathered round his throne—round the Messiah, who shall reign as King of kings and Lord of lords. Dear brethren and sisters, when in my own nation, I think of the enjoyment I have had among you during the few times I have been in England. I feel within me a passion for you, for your country, your language, and laws, and all things that belong to you. When at home, I think of the hours I have enjoyed with my brethren in the Priesthood in England, of the things I have heard, and the principles I have grasped, and I am thankful to the Lord that I have remembered them. Do you not think that when I go back and think of this visit and all the things I have heard, it will strengthen me? Yes. It will keep me up in times of sorrow and weakness; for there are hours when a man's spirit seems to have to battle with all the evils around him—when he can feel the weight of darkness resting upon him. Then I will think of these assemblies, where I have seen Israel's sons and daughters and the fathers in the Covenant. I have heard your songs, and they will sound in my ears. I have heard the words of my brethren poured out upon us by the power of the Holy Ghost, and these things will cheer me up and refresh me both in body and mind. The Scandinavian Saints send their love and respect through me to you. They have the same spirit as you. We enjoyed very much our beloved President's visit among us, and the Saints speak with great love of him and the Priesthood and Saints here. They are trying to learn the English language in which the Lord has been pleased to reveal his will in these last days. We have some few schools, but we have to work our way little by little. We will try for more English schools. I will work with all my strength to promote it. I have heard a hint from my President, and one hint is enough for me to try and carry it out. May we all be as children and be guided by the influence of the Holy Spirit until we can be received into the arms of our heavenly Father, for Christ's sake. Amen.

Elder CHARLES F. JONES, being called upon, said—Beloved brethren and sisters, I feel very grateful to my heavenly Father for his great goodness in affording me this opportunity of meeting you in this place this evening. As brother Bayliss remarked, I, during the time I have been in your midst, have had peculiar feelings. At the same time, those feelings have been of a grateful character, because I have the privilege of being in the town in which I was born, in which I remained during the first twenty-seven years of my life, and in which during the past ten years of my life I have been connected more or less with Birmingham Saints. I have seen the Saints of the town of Birmingham in various circumstances, met with them in various places, laboured with them under the direction of various men, and have received many blessings through the administrations of the servants of God by being associated with the Saints in Birmingham. That makes me feel on the present occasion grateful that I am here this day. When seventeen years of age, I became acquainted with what is commonly called "Mormonism." During the years '56 and '57 I had the pleasure and honour of presiding over the Birmingham Conference. During that time I was frequently visited by the Presidency from Liverpool, and scarcely ever a week passed without a visit from some American Elder, from whom I received instruction and from whose hands I received many blessings. In those days it was comparatively easy for me to preside over this Conference, from the fact that, when I needed instruction, I had

only to seek it from my brethren; and when I needed counsel, I had men to whom I could go to obtain it. It has been very different with me during the past year. If ever there has been a time since I have had a standing in the Church of Christ when I have felt the importance of often retiring to the closet, to kneel before God and seek for his Spirit, it has been during the year 1858. I felt that I needed intelligence, wisdom, and power to qualify me for the discharge of the duties that were devolving upon me. I am pleased to say that, so far as I can remember, my instructions and movements have been in accordance with the instructions and movements of President Calkin and his Counsellors. I have found in the Sheffield Pastorate a people who have the same understanding of the truths of God as have this people. I have found there a people who are as ready to contribute their means for the building up of the kingdom of God as are the people of the Birmingham Conference. This is only another testimony to me that the work in which I am engaged is of God. You may go into any part of this Conference, and, whatever circumstances the Saints may be in, you find them possessed of the same spirit and the same desire to forward the purposes of God. You may go to Sheffield and Leeds, and you will find it the same. You may go into Lincolnshire—an agricultural district, and associate with the humble peasant—the farmer's labourer, and there you will find men possessed of the same spirit and the same desire. I rejoiced much in the remarks of brother Widerborg. They were another testimony to me. We find that he possesses the same spirit and has the same understanding of God and God's work as exist in this Mission. You may go to any part of that Mission—you may go over to Italy, America, or to any of the distant parts of the earth where there are Saints of God, and there you will find a people that possess the same spirit and the same desire to build up the kingdom of God. Well, this is a comfort. We may move from place to place and get into strange towns; but when among the Saints, we are not among a strange people, for we are baptised with one baptism, have partaken of the same Spirit, and become acquainted the very moment we strike hands with each other. I have seen many good times among the Saints of the Birmingham Conference and have had the opportunity of associating with many of the Priesthood here; but this company of the Priesthood is the largest I have ever seen in the town of Birmingham, and the Saints present form the largest congregation I have ever had the privilege of looking upon in this town. I pray that we may continue to increase in numbers and goodness, and be accepted of God. May God bless you! Amen.

Elder WOODARD then addressed the meeting as follows:—Brethren and sisters and friends,—It is with pleasure I rise to address you, although considerably unwell to-day. I rejoice at all times to see the Saints of God, and that is why I am here this evening. I would not have left my room to-day for the best-looking Gentile congregation on the face of the earth; but I feel that I am in the kingdom of God, and that outside that kingdom I have no interest. Here centre all my hopes for time and eternity. Therefore I come with pleasure to associate with my brethren and to receive the instructions of the Presidency. I have rejoiced in the various sentiments that have been uttered and the various instructions given. I will say, with brother Widerborg, that I have here to give the greetings of the Mission of which I am the representative—the Swiss Mission. We have brethren and sisters there scattered far and wide over the hills and dales of the Alpine regions—not many of the great, the wise, and the noble after the manner of this world, but some few honest hearts that send you greetings in the bonds of our kindred faith. We are indeed one in all lands so far as we are penetrated by the Spirit of the living God. All other systems are narrow things, but ours stretches back to the time when the "morning stars sang together, and the sons of God shouted for joy." It looks onward to the redemption of this earth—to the rolling away of the vail—to the time when Jesus shall descend in the clouds of heaven—to the period when voices shall be heard saying, "The kingdoms of this world have become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever." I have rejoiced to hear something about emigration to-day. Some of the brethren said this morning that we love one another. I love you so well, brethren and sisters, that I want to see you all out of this comfortable hall and travelling over the uncomfortable Plains. I want to see you in the dust, in the mud, and in every other kind of trial that shall prove your faith and give testimony to God, to angels, and men, that you want no crown which you are not willing to earn—that you do not reckon upon the name of conqueror before you have entered the lists of combat. I have been asked by many of the brethren and sisters what they should take with them on their journey to Zion. Well, now, it is a very important question, and I will answer it in a very few words. You can take with you, so far as the rules of the Company will allow, all of this world's goods you can procure; but be sure that you do not forget to take heaven with you; then you will have

heaven all the way, and heaven when you get there. Take with you the principles of eternal life grounded in your hearts; then, though storm and wind may ruffle the bosom of the ocean—though rain and hail may descend before you can camp on the wide sage Plains, you will feel that you are associated with the kingdom of God. Many individuals think that all must be smooth and easy, if we are only connected with the things of God. Well, it will keep getting smoother and smoother, easier and easier; but it will always look very black around us until our last foe shall be conquered—until Satan shall be bound for the thousand years. It looked very black last year when the soldiers announced to the world their intention of being in Salt Lake City last winter. Well, the dark cloud has rent asunder and the light shines forth in power. We see that the kingdom of God yet lives. It is not rent by internal dissensions, as it was fondly hoped, when these troops were advancing thither. As I apprehend there are a considerable number of strangers before me, I will here lay my testimony before them as to the truth of the principles of the Gospel. I say, then, in the name of Him whom I serve, and whose I am, Be baptised in the name of Jesus Christ for the remission of your sins, every one of you, and you shall receive the gift of the Holy Ghost. You shall then know for a truth that this is the kingdom of God set up on the earth, never to be thrown down again, and that it will rise over the ruins of empires and shine resplendently for ever and ever. At this late period of the evening, I am not going to preach a long sermon nor to make any prolonged observations. But I know that this is the kingdom of God. Many people think it is delusion in us when we say so. Why, a man would be a fool to live and die for a religion he did not know anything about. John in ancient times said, "We know that we are of God, and the whole world lieth in wickedness." A gentleman in London said to me, the other day, "I would not die for my religion nor for all the religions on the face of the earth, for I do not know that any of them are true." Said I, "I commend you. I would not wish to die for a religion that I did not know anything about, or whether it was true or not." I came into this kingdom for knowledge, and have received it. If you wish to have knowledge for yourselves, here you can receive it on the same terms. But it is a kingdom whose principles will touch upon every interest and will transfer the honours of society; for we live just at the fag end of the world's course and among corrupt nations. In a word, we live in Babylon. If you do not wish to shake off your Babylonish habits—if you do not wish to live according to the pure principles of truth, then do not start for the Valleys of the Mountains. We want individuals there who are devoted to the kingdom of God. If you have the Spirit of the Lord God within you, you will endure while crossing the briny wave, and the overturning of a waggon will not alter eternal truth. When you reach the Valleys of the West, if you see a few Gentiles there gambling with and shooting one another, it will not alter eternal truth; for truth will shine brighter for this, and we shall have an opportunity of showing to the world that we have purer principles. I rejoice to see you, brethren and sisters, gathered here,—some whom I have known in years gone by, and others that are strangers to me. But if we have our hopes and interests centered in this kingdom, we shall not always be strangers. We shall become acquainted with one another: we shall know each other through the ages of the eternities that are yet to come. That we may do so is my prayer, in the name of Jesus Christ. Amen.

President CALKIN then rose and said—I have really enjoyed the remarks of the brethren. They have had the Spirit of the Lord to assist them while addressing you to-day. If you treasure up those remarks and incorporate the principles advanced in your lives, they will insure your salvation. I have had many reflections running through my mind to-day while listening to the brethren. Several of them remarked in their speeches to you that this Mission could not boast of the numbers now which it once could. There are a few of us yet left, however, who are doing tolerably well. But one brother, who has spent several years in the ministry in this place, has just said that this is the largest congregation he ever saw in Birmingham. I can testify that, go where I will through this Mission, as a general thing I hear similar remarks made. I meet larger congregations now than ever before in my travels through this Mission. If it has numbered more for several years past than it does now, it has been on paper only. I am certain it has not been in our chapels or in works. Either there are as many Saints in the Mission now as formerly, or they are better. They show themselves better. Now, I will tell you what I think about it: I think one Saint, as they are now numbered in our books, is worth as much as ten were three years ago, as they were then numbered. There have been hundreds and hundreds of names on the books in this Mission of individuals who were supposed to be members of this Church, but who, when we came to set the Branches in order and look them up, could not be found. When

we came to set the people to work to hunt up these individuals, to find who they were and where they were, nobody knew anything of them. And no one can be found that ever did know anything of them. That is the way the numbers were swelled so a few years ago; but they have been of no benefit to the Church. If they ever were baptised, they dodged out of the way and were never seen afterwards. They did not live their religion—did not embrace the Gospel because they loved truth, and not the slightest trace of them remains. We are advancing all the time. We are not going back nor reducing in numbers—that is, numbers that are good for anything, or ever were or ever will be good for anything. I heard another remark made to-day that I have often thought of. It was that the nations of the earth are doing their utmost to roll on the work of God, and do not know it. It is true they are opening the way all the time for the advancement of this cause without knowing it or desiring it. Think of it for a moment. Within my recollection, it was a good week's journey from Liverpool to London, by quickest public conveyance. Supposing that was the case all over the earth now, how could the Elders travel from one end of the earth to the other to spread the Gospel as they do? How could the Gospel have reached so many of the nations of the earth within the last twenty years, had there been no travelling by steam? It is but a few years since it was the case. But a few years since, the nations of the earth, almost without exception, were so walled in with bigotry and religious intolerance that the Gospel could not possibly have been introduced into them. But a few years since, it would have been impossible to introduce the Gospel into a single European nation—Britain, perhaps, alone excepted. The revolutions of nations have in a measure broken through these barriers, and the Gospel has penetrated many of them and will soon reach the whole; and now, within a few months, the walls that have for ages upon ages shut out all intercourse with China and Japan, and their millions of inhabitants, have been thrown down. Those countries are now accessible from without. The nations of the earth have opened the door and prepared the way for the Gospel to enter there. It is a true remark that the nations of the earth are doing their best to roll on the work of God, and do not know it. The Lord can turn the actions of nations as well as individuals to good, although they do not design it themselves. It is an evidence to us that the Lord God rules the destinies of men and nations on the earth; and as long as we can fully realize that he does so rule on the earth, and enjoy his Holy Spirit, we have naught to fear but ourselves. Our salvation depends upon our faithfulness. May God grant his Holy Spirit to rest upon you and dwell with you, that you may understand and appreciate the doctrines pertaining to your eternal salvation, is my prayer, in the name of Jesus Christ. Amen.

Pastor BUDGE, in conclusion, rose and said—Beloved brethren and sisters, with the exercise of patience on your part for a few moments, I will make a few remarks before we close. I have spent to-day, with my brethren and this people, one of the happiest of my existence. I congratulate the Saints of this Conference on having the approbation, so plainly stated, of Presidents Calkin and Ross, in reference to their condition and past labours. But, at the same time, I cannot forget the great share that our Presidents have had in accomplishing this work, and the benefit we have derived from their instructions when they have visited us in this Conference at different times. I am sure I speak the feelings of this whole people when I say, May God bless Presidents Calkin and Ross in all their labours and in everything that they possess. [Congregation responded, "Amen."] May this prayer be ratified in the heavens, and may we, by our works hereafter, witness to the sincerity of that prayer. [After a few business remarks pertaining to the Birmingham Conference, Elder Budge closed as follows.] As to the spirit that exists among the ministry here, if I were to talk to you a long time, I could not say more to satisfy myself than to say that the Spirit of God reigns among the brethren—that the utmost union and oneness of feeling have characterized the labours of the Priesthood of this Conference. I hope the Saints will be satisfied with this short, plain statement in the matter. I am sure, as President Ross has stated, that the Saints here, as well as ourselves, would have been gratified to have heard more of the brethren speak; but it could not be; and we, the Latter-day Saints, feel grateful for all we have heard from them, and we say, May God bless them! Also, when they return to their fields of labour, may they have the power of God resting upon them mightily, to impart with their utmost strength to this Mission that spirit which has come through the Presidency to us to-day. May God add his blessing to all that has been said and done, and may we deserve hereafter the same approbation for our continued and increased labours in times to come, through Jesus Christ. Amen.

The choir then sang, "Celestial Choir," and the meeting was dismissed by President Ross.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, FEBRUARY 19, 1859.

OUR STRENGTH AND RESOURCES.—To realize our strength is to be strong, to feel our powers is to be forceful, and to know our resources is to be rich. Of course we are not speaking so much of mere brute strength and material wealth as the whole of man's strength mentally and physically to bring about results, and of his power to accomplish purposes as a member of society or as a citizen of the kingdom of God.

But do we not all realize our strength? No. There are but very few who do thoroughly, and the great majority have scarcely any notion of the strength which they possess. It might be farther queried—How can the fact of realizing strength make any one strong? and are not people as strong, if they possess strength, whether they realize it or not? We will explain the matter thus: The mass shall be taken as the example, leaving out the idiotic and the infirm, but including all the male portion of the community capable of taking care of themselves in the ordinary sense and able to perform their parts in the affairs of active social life. Of course the female portion is not excluded from the calculation, though we do not intend so much to throw the responsibility of the duties outside the domestic sphere upon woman; and moreover, women are included with families and are always supposed to be identified with man as his help. Of every ordinary man, then, it might be said that he possesses a considerable amount of strength and power to bring about results; and if all that strength be exerted and all that power be properly used, he will accomplish much. Now, to realize this strength practically is to exert it; and to *exert* a power capable of lifting much, and to the bringing about of many results, is to be strong. On the other hand, not to realize that strength—not to exert that power is to remain weak and to accomplish but little. We will admit that all men are not equally strong—that some are not capable of accomplishing so much as others, while a very few reach what may be considered the extraordinary standard. But there is a greater inequality by far in men's *doings* than in their *power* to do. The chief part, and indeed nearly the whole inequality which appears between men is made by one portion *exerting* their strength and exerting it to account, and the other *not* exerting it, or spending it to waste and using it to no account. We are firmly persuaded that there is not so much difference between men's capabilities and their power to bring about results as is generally imagined. Speaking in an ordinary sense, what one man can do every one can do; what one can accomplish each can bring about, under similar circumstances and with equal advantages. It is true that the men may vary in their particular talents and parts of work; but let the balance be struck, and the amounts will be about equal. We shall be glad when the Saints, and especially the Priesthood, are brought to realize these facts; for when they can be made to believe in their power to do what others like them under similar circumstances have done, whether in emigration or otherwise, they themselves will do as much and will bring about as great results.

Again, it might be asked, Do we not all know our resources? and are we all rich? No. The reverse of this is nearer the truth. We do not all know our resources,

do not all use them, and do not all economize or properly appropriate them. And because this is the fact, few are rich, and nearly all are poor. We are not referring particularly to poverty in money matters, but rather to being poor or rich in deeds. Many a man who is called poor does more, accomplishes more, and brings about greater results than one deemed rich. But the fact is, in reality, that in such cases the poor man is the rich one, and the rich man the poor one. Then, again, a man's resources are not to be limited to what is in his actual possession, but extended to that which is within his reach, the amount which he can produce, and that which he can accumulate by industry, perseverance, economy, and wise management. And it is in this as in the case of strength: the difference between the resources within the reach of men is not so much in the amount as in the fact that the one reaches them, and the other does not; the one produces much, the other little; the one economizes and wisely manages his affairs, but the other squanders and mismanages.

It is of immense importance, then, to realize our strength and to know our resources; for knowledge is indeed power when it is practically acted upon. We are certain that neither the Saints nor the Priesthood generally have fully realized the extent of the gifts and blessings of Providence, and the amount of their strength and natural powers, nor how much they can accomplish by well-directed efforts and accumulate by economy and a wise appropriation of their means. We have great faith in the power of the Saints to do and in the amount that they can accomplish. We mean this to apply in a general sense; but at this time we particularly design it to be applied to the subject of emigration. Let each take as an example those who have started from their sphere and position, and reached eminence and usefulness; and as the work of to-day is emigration, we advise all who should be gathered to take as examples those who have delivered themselves from like circumstances to their own and gone to Zion. And here we will ask a question—Does any person in the Mission know of any family—no matter how large or poor—that have gone to Zion, who, after they had commenced preparations, have been so long as five years working out their emigration, if they fixed that object in view and worked to it with purpose and zeal? Let each ask, How have others worked out their deliverance from similar circumstances to mine? Is it because they had more ability, determination, perseverance, economy, wisdom, or faithfulness? or was it because I did not know and exert my strength and strive to do what by the blessing of God I was capable of accomplishing? Perhaps it is partially from one or more of these causes. Let each endeavour to solve the problem *practically*. In the meantime, brethren and sisters, believe us, that what others like yourselves have done, under similar circumstances, by the help and blessing of Heaven, you also can do.

CORRESPONDENCE.

AMERICA.—DESERET.

Great Salt Lake City,
November 23, 1858.

Elder Calkin.

Dear Brother,—Your note of September 10th has come safely to hand, as has also your correspondence of August and July previously acknowledged. We now advise you of a draft, No. 98, drawn upon you in favour of William H. Hooper, at three days' sight, for $10,000.

As you will learn by the *News*, we held a Conference of Elders and presiding officers of the Church, in the Tabernacle, on the 13th and 14th of this month. There was a general attendance of the authorities from all parts of the Terri-

tory. The meeting, though short, was a very profitable one, and we trust will exercise a genial influence over all the Saints. About 100 persons were cut off from the Church. Of this number, however, were included quite a number who had apostatized and left the Church some one and two years since. Notwithstanding the sifting process now going on, we find that a general good spirit prevails and that a large majority of the Saints are faithful to their covenants and rejoice in the principles of our holy religion. Indeed, considering the very many who have gathered with the Saints of late having but little experience and small faith, there are really less who are turning away than we could have reasonably expected. We feel assured that the adherence of just such characters as those who were severed from the Church is what has hitherto held us in bondage, and we rejoice that now there has transpired a succession of events which is causing them to disclose themselves, so that we can begin to cleanse the Church and rid ourselves of their unwholesome and pestilential presence. I would rather fight my way, with 100 good and faithful brethren who would be true and honest, through this unfriendly world, than to have millions of half-hearted milk-and-water adherents who continually seek to serve both God and the Devil and who form the connecting link between the Lord's and the Devil's kingdoms.

As regards the troops, they give us no trouble. Gen. Johnston maintains a strict discipline, and the visits even of officers to our city or any other settlements are not of very frequent occurrence, and the soldiers are entirely prohibited. The General at least seems disposed to preserve peace and good order.

Gov. Cumming also, and more than any other, deserves a meed of praise from us for his high-minded, just, and impartial administration of the affairs of the Territory.

In regard to future movements we wrote to you last month. We understand that you have money, and have drawn upon you as before mentioned. The Emigration Fund should be disposed of as suggested in previous advices, or, failing in that, kept sacred for the purpose of helping those who contribute to emigrate.

The *Stars* come very irregularly; but we presume that you are punctual in sending them. We are gratified with your administration of affairs in that Mission, so far as we understand them; and we cannot at present say anything about releasing you from its duties or responsibilities by sending a successor.

Your family is well, so far as I know; and may the Lord God of Israel give you great wisdom and preserve you long upon the earth to do good.

I remain truly your friend and brother in the Gospel of Christ,

BRIGHAM YOUNG.

MINUTES OF THE SPECIAL COUNCIL.

(*Continued from page* 99.)

The Council met, pursuant to adjournment, on Monday, Jan. 3rd, and was opened at 10 o'clock, a.m., by singing, "The glorious Gospel light has shone," &c. Prayer by Elder Penrose.

President CALKIN rose and said—We are about to continue our business; but I do not know that it will be necessary to call upon any more of the brethren to speak to us in regard to the work committed to them. We have heard the representations from the Pastors, and I think we tolerably well understand the condition of the Mission. I hope and believe the brethren are in possession of that humble, quiet, meek spirit that will cause them cheerfully to respond to all counsels and instructions that they may receive, and to receive any appointment that may be given them with thankfulness to the Lord. If any of you should be removed from your present positions and appointed to one which does not appear to you to be quite so exalted as the one you now hold, do not for a single moment harbour the idea that you have been injured, or that any of your *rights* have been taken from you. We are often inclined to be very tenacious of our rights, and very jealous that they are infringed upon, and particularly of those rights which in reality only exist in our imaginations. Be careful, brethren, to guard against any such feeling. I am for the present the Pre-

sident of the European Mission: but it would be very foolish in me to suppose that I have thereby acquired the right to be always continued in that position; or, when I am removed, that I am entitled of right to another position of an equal, if not a more exalted character in the kingdom of God. If, when I am released from the Presidency of this Mission, the Priesthood of the Lord counsel me to go to the mountains for wood, or into the adobie yard to tread mud for brick to build the Temple, that is my business. It is theirs to direct—mine to obey; and I have no occasion to feel that I am in the least injured, or my rights in any way disregarded or trampled upon. Or if it is found that I am not qualified to fill the station I am now in, and those over me see fit to remove me and place me in a position that I am qualified to fill, I have no right to feel in the least hurt, but ought to be thankful that there are men who know where I ought to be and can be best used to advantage for the good of the cause, and who have enough of the Spirit of God and the power of the Priesthood to discern what is best for the cause, and who will exercise that power in the fear of God and in righteousness, regardless of private feelings. Now, brethren, this is the way I wish you to feel and look upon the matter; and then, if you do not get the appointment you have been looking for, or could have wished, you will not feel hurt or that your rights have been disregarded. I hope there is no one here whose heart is so set on any particular thing or appointment as to feel disappointed if he does not get it. I have endeavoured, ever since I have been in this Church, never to set my heart on any particular thing so strongly as to be disappointed if I did not obtain it. I have done so once or twice, and have received my reward; but I have tried diligently and faithfully to guard against it; for as certain as I did do so, brethren, I did not get what I desired. I am sure to miss it, if I set my heart on anything but to do the will of the Lord and be subject to and pliable in the hands of his Priesthood. If we mark out a course for the Lord or his servants to pursue, we shall most assuredly be in the wrong. It is not our province to do so. The very fact of our doing it proves that we are in possession of a wrong spirit. I hope the brethren, when they receive their appointments, will receive them thankfully and go cheerfully to work, as they have done heretofore, to the extent of their abilities to roll on the cause. Let your hearts be in the work. Let the kingdom of God be first, and do away with all selfishness—all desires to rise and shine in the world unrighteously, or at the expense of others. Let self be the last thing thought of. Let the kingdom of God—his work—the progress of his cause be the first. Then you will be blessed continually, as you have been heretofore. There are two or three matters of business I will present before we make known our appointments. Elder Thomas Bladen, who came on a mission to this country some two years since, perhaps, was released to return to the Valley with the other missionaries last year. He begged permission to remain, and through misrepresentations obtained brother Richards' consent. He received an appointment, but did not fill it. He would not be subject to counsel nor attend to his duties, but manifested throughout a stubborn, wilful, grumbling, and dissatisfied spirit, and has in other respects conducted himself in a manner very derogatory to the character of a Saint and an Elder. In July he begged of me to release him from his appointment here, that he might return. He wished to go to the States at once and prepare to cross the Plains early in the spring. He said that he could not labour in the ministry, for he had lost all interest in the work. I did release him, and advised him to go at once, and I made provision for his passage; but he did not go. I have since learned that it was not at the time his intention to go. He is still in this country, and is using his influence against the work, and, by his conduct and manner of living, is bringing disgrace upon the cause and the Priesthood. I therefore move that we withdraw fellowship from him and altogether discountenance him in this Mission.

The motion was seconded by Elder Budge and carried unanimously.

William Jenkins, who came from Utah on a mission some two years since, was disfellowshipped for refusing to fill his appointment and for disorderly and unchristianlike conduct.

Samuel John Cook, who also came from Utah about two years ago, and was appointed to labour in London, was disfellowshipped for refusing to discharge his duties and for endeavouring to create dissension and discontent among the Saints.

George Taylor (lately presiding over the Cheltenham Pastorate,) and wife were cut off from the Church for apostacy.

Elder Penrose, by request, then read the releases and appointments.

President Calkin said—I wish to make one remark in relation to those brethren who have been released from the ministry. They have been released from their own choice—at least, some of them, to provide for their families, and not because there is anything against their characters as Saints. They are good men, and have laboured faithfully according to their abilities, as far as I am informed. We will now hear from

brother Ross, if he has any instructions to give us.

President Ross said—Allow me to remark, brethren, in the first place, this morning, that I feel satisfied that the most judicious arrangements that could be made have been made for the real interests of the Mission. There are several Conferences, however, that require more Travelling Elders than they now have, which we are not in a position fully and properly to regulate. But, as we travel through the country, we shall be able to find those Conferences that have an over-supply, cut them short a little, and move the Elders to where they are really needed. There is still, no doubt, a vast amount of undiscovered talent in the British Mission. I will here take the liberty of remarking to the Pastors and Presidents that a duty devolves upon them to see that the talents the brethren possess are taken and properly used for the interest of the Church. There has been in times past, in my humble opinion, a false policy in some instances pursued, through a lack of experience and better information upon the subject. Some of us, in years past, have been inclined to think, if we saw a man—a Travelling Elder, or one of the local Priesthood—who possessed a little genius or talent superior to ours, that he must be kept back or he would eclipse ourselves, and have more influence with the people, and become more popular with them than we could. It has not been spoken, but it has been felt. That is altogether wrong. If a man presides with wisdom, he will put all the talent he can command in his Pastorate or Conference to use for the interest of the Church and kingdom of God. The Lord has placed these men here to be used in building up the Church and accomplishing his purposes. The true policy for advancement in the Church, in my opinion, is always to try and draw other people forward. Do not think of trying to push yourselves forward. You will rise, if there is anything in you to make you rise, and progress in the kingdom of God, by seeking all the time to take others by the hand and lead them forward—especially a man that is falling. If you see the smallest disposition to help to roll forth the kingdom of God, or the smallest spark of truth remaining within him, try and fan it into a flame. Put him in a position where he will have an opportunity to work and show his love for God and truth. President Calkin wishes me to speak a little on emigration and the Penny Fund. It is considered that the Saints can emigrate by handcarts for about £10. Understand, brethren, that this £10 must be clear money. There must be nothing taken from that for Liverpool expenses—for their own sustenance while there, or anything of that kind. I will tell you how to advise the brethren to dispose of this £10. In the first place, deposit £5 in Liverpool, to begin with,—£1 in the shape of deposit for berth on shipboard, and the other £4 to procure handcart and other necessary outfit for the Plains. That leaves £5. They will probably have £2 or £3 to pay at Liverpool for passage money. The remaining £2 will take them, it is supposed, from the place where they land in America to where the handcarts are to be found. This will consume the entire £10. But you understand that the President at Liverpool is not responsible at all for their passage from New York, or Philadelphia, or any other place where they may land. The people have to find their own passage. We make calculation that, with management, £10 may do it: but again understand that President Calkin is not responsible for their passage-money from New York or Boston. The people pay their own passage when they get there, under the direction of those who are appointed to preside on their arrival at that port. The passage-money will be taken care of by the people themselves. Some of the brethren might say, Has it not been usual to give through-tickets for £10? Yes. That was when the emigration was conducted through the Perpetual Emigration Fund Company. This year it is not so conducted. The means that will be used during the present year for emigration will only be the means that the brethren deposit for that purpose. No Church funds—no Perpetual Emigration Fund will be used to get handcarts, waggons, oxen, or anything else. This is the Saints delivering themselves. I think I have said enough on this subject for my brethren to fully understand the wishes and designs of our President. I will say that President Calkin does not guarantee that £10 will do it. He expects to hear from the other side time enough to let the Saints know. If they cannot send in enough, the money they now deposit will not be forfeited. President Calkin will not give his instructions on the other side until he has obtained the terms; so that the money now deposited will be perfectly safe and for the interests of the Saints at any rate. All the difficulties on the £10 question will be in the extra expense for the handcart and the travelling from New York to Iowa City. With reference to the Penny Fund, I think that it requires a little more attention than has recently been given to make it work more effectually in the different Conferences. A stricter and more complete organization is required to fully develop the real benefit that will accrue from this fund. I think, as a general thing, there is no regular, systematic way of collecting this fund in the

Conferences. There may be exceptions to this rule; but we are now talking for the general interests. Well, now, I would suggest the importance of having books for the collection of the Penny Fund, just the same as for the collection of Tithing, for every Branch and Conference throughout the Mission, so that the Saints may be solicited every week for the pennies as well as for the Tithing. I think it would have a tendency to do the people good. If it is left to the people themselves, when they come to meeting, if they want to deposit a shilling or a sixpence, they perhaps go away and forget it; or, on account of the crowd round the table, they cannot get to the brother who is appointed to receive it. I think it will be an advantage and a safety to have the names and the amounts collected written every week in a book got up precisely like the Teachers' books in every respect, with the difference of having it called the Penny Fund book instead of Tithe-Collector's book. Of course, if any books are got up for this purpose, the Saints will have to pay for them. You will have to devise some means of paying for them, without charging the Tithing with them. We think the Saints ought to pay for them. They will be got up at the same expense as the former ones. There is another practice that the brethren have, in some Conferences, which gives them and the brethren in the Office extra trouble, which I think might be avoided, and would not only save trouble, but also have a tendency to establish confidence between the Saints and the presiding authorities of the Church; and that is this: During the month, in some Conferences, there are some brethren who will put away five shillings every week, and pay it probably through the Branch Penny Fund during the month, and some, perhaps, take two months; but as soon as the sum amounts to a pound, they come to the President and wish to have it withdrawn. That they may spend it? No, no; but to send their names to Liverpool with this pound, that they may have a Liverpool receipt for it. This, you observe, causes the brethren at Liverpool to write *their* names on the books, instead of the name of the Conference, and to send them a receipt for it. This causes the brother who presides over these individuals to enter the names that were on the deposit side of the book on the withdrawal side, at the same time encouraging a feeling that has a tendency to weaken their confidence in the men who are immediately over them. Brethren, all our energies should be directed to the means of establishing confidence between the Saints and their Presidents. In the London Pastorate it is a very rare thing for anybody to ask for a Liverpool receipt. It is a long time since a word was mentioned about such a thing in that Pastorate. If it is £50 that comes in, they hardly think about a Liverpool receipt. Yet, if any person should bring in a pound, or over, to be sent directly off to the Liverpool Office, and want you to get a receipt, it is all right. Do it. We do not prohibit it, only in small sums, where it gives trouble for nothing. Now, one good way to establish confidence is this — Let every Saint keep his own account. If every Saint has the Tithing he pays into the Teacher's hands put down in his own book as well as in the Teacher's every week, these books are a check on the Teachers' books and can be compared at any time; and they should also have the Penny Fund money put down every week. When this money is brought into Council, let the Teachers' books be brought in with them, so that it may be seen that all things are going on square. We do not intend that you should return any money to any parties, unless they bring in their own books and have the amount withdrawn entered on their own books as well as yours. They can then start afresh, and these measures will save trouble and inconvenience. Let your attention be turned to these things, brethren. You can do it all without preaching about it. The way to gain confidence is not to preach about it, but to be punctual and strict in all business and duties. If the Saints find all straightforward, and business attended to punctually and carefully according to the instructions given in the *Star*, they are satisfied. Your actions produce confidence far quicker than your sermons ever will do. I think it would be well, as a general thing, if the Branches would appoint a collector for the Penny Fund. In some Branches it is not practicable, for lack of men; but where you can, send two round together. Let them collect the Tithing and Penny Fund at the same time. In many of the country Branches it may be necessary for one man to do it. In some places the Travelling Elders have had to collect Tithing and emigration money, and preside as well. Well, it may keep them rather busy, but it will not hurt them. I am beginning to have far greater confidence in the Travelling Elders than ever before, in business matters, because with me they do all the business. I am not much in the London Pastorate; yet I do not find any of them wrong. Everything comes out square in the hands of the brethren. I believe that they are the proper men to be held responsible for all money transactions in the Branches committed to their charge in a district. If we appoint a man to preside over a district, we expect him to preside over everything. Now-a-days, when we

appoint a man to preside over a Conference, we do not sustain a treasurer, for the President is everything. It would be well to put all Book Agencies into the hands of Conference Presidents. They are the men to do all business connected with the Conference. They may have some presiding men travelling under their direction to superintend this business; but we want the idea of making money out of "Mormonism" knocked on the head. Now, you who are in the ministry prepare men to see to all these things—to control all profits and everything for the benefit of the Book Agency; for you will need them all. To keep the Book Agency all straight, it will need the profits. Heretofore the profits have been pocketed and the back stock left accumulating and getting the Conferences in debt. Now, we want the profits to be used in buying up any stock that may accumulate, and thus keep the thing clear. We want the Presidents and Travelling Elders to get the matter thoroughly in order and wholly into their own hands, because you are the men who are wholly and solely devoted to the interests of the kingdom of God. You should look after all its interests—not one or two of them, but all of them. Another thing by which you can facilitate business at the Liverpool Office is this: I do not think that President Calkin should be kept prisoner there all the time, waiting for little amounts, when there is a means by which he can personally see to it and be cut loose three weeks out of every four. How can you do it? By being punctual in your monthly remittances. Have one day in every Branch when your month will end. Balance all in the same day in every Branch. Of course you would balance the Conference books on the same day as the Branch books; for the Branch Tithing Record and the Conference Tithing Record should be precisely alike in all details. The money is generally collected from the Saints on a Sunday throughout the country: suppose we say the last Sunday but one in every month. Give the Saints credit for the money paid that day, and within a week after that the money will reach the President of the Conference. During the same week it is balanced in the Branches, and the Pastors make their arrangements with the Presidents of Conferences that it may reach them some two days at the farthest after it reaches the President of Conference; and in twenty-four hours afterwards it will be in Liverpool with all the ease in the world. By balancing all at the same time in your Branches, you perceive that within the same week it would be in Liverpool, booked and banked, and President Calkin could go where he liked, as far as money is concerned, know exactly what bills he had to meet, and what instructions to give, and thus be able to cut himself loose and go about his business. Heretofore the brethren have sent in their moneys some at one time, and some at another; and though the moneys have been published in the *Star* monthly, they come dribbling in for about three weeks. There is another subject I will speak a few words upon—the cutting off of members from the Church. In some Conferences, I believe, the Branch Presidents and Councils have had, or rather exercised full power, when any case has been brought before them, to cut the individual off. By-and-by the President of the Conference finds So-and-so cut off, and he does not know anything about it. This is wrong. There should not be any person cut off from the Church till the President of the Conference gives his sanction thereto. This is a safeguard. I think men and women have been improperly cut off. Let us devise some means to study their salvation. Prevention is better than cure. The being once cut off and thrown out of the kingdom of God kills some men who otherwise might have been saved. They get the spirit of the Devil in them, and we have put it in them, for the want of proper care. If a man pursues a bad course in a Branch, he may be summoned to Council, and, if necessary, be suspended—disfellowshipped for a time. But, before cutting him off, let the whole of the particulars be placed in the hands of the President of the Conference. The Presidents of Branches should put it into the hands of the Travelling Elders. It is then their business to consult with the President of the Conference, and through them the President will speak to the Branches on the subject. Again, with reference to calling men to the ministry: If a Branch President recommends a man for the ministry, as I believe there is a space in your Monthly Report sheets for that purpose, let them be instructed to give that recommendation without speaking to the Council about it. It is a practice in some Branches, if the President of the Branch wishes to call a man to office, that, before he speaks to the President of the Conference, he will mention it to the Council. There is brother So-and-So—a pretty good fellow: I think he might have such an office. He gets the Council to hold up their hands that he should be ordained, or at least recommends him, and the recommendation goes to the President of the Conference. He does not approve of it, and word goes back to the Branch, and then things are not very pleasant. With a little management on our part, all these feelings might be avoided. Teach every Branch President to give the recommendation on his own responsibility,

without speaking to his Council at all. Let him so understand it. The Pastor or the President of a Conference may call a man out independently of any recommendation; but when a recommendation is required, the Branch President is the proper person to give it, because he is in a position to know the men; but he should never bring such a thing before the Council until he has obtained the sanction of the Conference President. That obtained, let the Council vote for him to be ordained at once. In calling out Elders to preach, seek men who have got good common sense. If they are also educated, so much the better; but if they have education without common sense, do not let mere education recommend them. Common sense is a most important ingredient in an Elder's constitution. Seek men also that you believe really love the truth, who are up to their duties, and who study in all things the wellbeing and interest of the Church of God. It will not do them any harm if you try them a little with hard times, because that proves the men. I called out some men, some years ago, and sent them out into the world. They were almost starved to death; yet they stuck to it bravely, through thick and thin. I was going to say that half-a-score of them have presided over Conferences this year—men with as much ability and governing talent as I have ever seen manifested anywhere by any set of men. Pick out such men. They are the life of the Church. Do not let personal or partial feelings sway you in the matter. This has a damning influence. We have to look at the qualities of men. What is a man really qualified for? What position is he best adapted to fill in the Church? When you are able conscientiously to say what is the position for a man to fill, put him in it, and he will shine; but put the wrong man in the wrong place, and everything will go wrong about him. This is the only Special Council I can remember when all the brethren engaged in the ministry were invited to be together. I felt myself, along with brothers Calkin and Budge, that, in order to fully complete our systems in conformity with the mind of the Presidency, it was necessary for us all to meet together, that we might partake of the same spirit. I think we have pretty effectually done so. May God bless you, brethren. May his Spirit help us in all things to carry out the purposes of high Heaven in the establishment of his kingdom and in the rolling forth of his work on the earth, is my earnest prayer. Amen.

(To be continued.)

PASSING EVENTS.

GENERAL.—Numerous shipwrecks have occurred on the coast of Syria: 11 vessels were wrecked at Beyrout, 20 at Jaffa, and 15 at Tripoli. Some disturbances have lately broken out at Imola, in the Papal Legations. A conspiracy has arisen in the fleet at Naples, and 20 naval officers have been seized. Reinforcements continue to pour into Lombardy and cluster about the Piedmontese frontier. Venice is being fortified towards the sea, and many arrests have been made there. At Constantinople another political conspiracy has been discovered and frustrated. In Cochin-China the persecution of the Christians has increased with double fury.

AMERICAN.—Ecuador is still blockaded by the Peruvian fleet. Riots have taken place at Callao. At Chili the revolutionary movement appears to be bursting into a flame. The revolution in Hayti is spreading, and the Emperor has been twice beaten by the republican army.

VARIETIES.

ATTORNEY—A cat that settles differences between mice.

THE man who fawns upon the great is apt to lose no opportunity of making himself amends by playing the "cock-of-the-walk" among others who will let him.

REMEMBER that the wheel of Providence is always in motion, and the spoke that is uppermost will sometimes be under. Be humble, therefore, in all your exaltations.

IN the condition of men, it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of adversity is cheered by secret radiations of hope and comfort; as, in the works of nature, the bog is sometimes covered with flowers and the mine concealed in barren crags.